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OUR SPECIAL CONTRIBUTORS.

[The following persons are engaged as special contributors to the columns of *The Independent*: Rev. G. B. Cheever, D.D., (C.), Rev. H. W. Beecher (B), and Mrs. H. B. Stowe.]

DESPOTIC ARREST OF A PREACHER BY THE POLICE.

We see in the morning papers of Tuesday a notice of the arrest by the police of Mr. Daniel Parsons for preaching in the street on Sunday last. The report of Capt. Squires, of the City Police, is given, as follows: "This man [the preacher] was addressing a large crowd at the foot of Third street, on the subject of Popery and other religious topics, when, *in order to prevent any breach of the peace, and in pursuance of orders*, I took him to the Police Station, where the entire crowd followed," &c.

If this be the truth in the case (and the report is official) we do not hesitate to say that the Police committed a gross and high-handed outrage against the liberties of our citizens in arresting this man for preaching. Not an intimation is given that the assembled crowd were disorderly, or that they were doing anything but quietly listening to the speaker. Not a pretence is made that the speaker himself was doing anything disorderly, but merely speaking "on the subject of Popery and other religious topics." And yet the Police have dared to arrest this man, as for the commission of a crime, and are said to have done it *in pursuance of orders*, and, forsooth, *in order to prevent any breach of the peace*. A more despotic act could hardly have been performed in Austria itself and under the gleam of Austrian bayonets. If things go on at this rate, we shall next have a law, as in Austria, forbidding any assemblage of men beyond a prescribed number, anywhere, for any purpose, on pretence of the fear of a disturbance of the peace! Or the Police may be appointed to wait at our dinner parties, when they exceed thirteen guests, to forbid speaking on the subject of Popery and other religious topics *there*, in pursuance of orders, and in order to prevent any breach of the peace.

It is time that our citizens were awake and on the watch against this stealthy despotism. What State or city authorities among us have the right to determine that addressing the people on the subject of Popery and other religious topics is unlawful, as tending to a breach of the peace? Who has committed this unheard of despotic right or power to their keeping and discretion? What functionary in this city has the right to issue orders to arrest any man, peacefully addressing the people on religious topics? If the Mayor of the city has done this, he has violated the rights and liberties of the citizens, and ought to be brought to trial for such a delinquency in his office. And who has a right to declare that speaking on the subject of Popery, among other religious topics, is unlawful and injurious to the welfare of the community? The Police report does not even say that the man was speaking *against* Popery, but simply that that was one of his topics, and that therefor the police arrested him, *in pursuance of orders*, as guilty of conduct tending to a breach of the peace!

This high-handed measure, the arrest of a preacher quietly speaking to the people on religious topics, and then hurrying him off, as a criminal, to the station house, naturally and inevitably produced a disturbance, and the entire crowd followed, who would otherwise have remained quiet. It was the police *in pursuance of orders*, that produced the disturbance and the breach of the peace; and the Mayor, if he gave the orders, was the high breaker and disturber. So they had up a court, and Justice Wood was sent for, who, instead of declaring the right of the people peaceably to assemble, and the right of men to address them on religious topics, and the illegality and despotic wrongfulness of interfering with that right, "released the parties, with an admonition to abstain from gatherings of that kind at present, while the public mind was so much excited."

And who excited the public mind? Why, manifestly, the Police, and none but they, *in pursuance of orders*, by their ill-judged, illegal, violent arrest of a man in the peaceable discharge of his duty. And *what* public mind is "so much excited"? Why, the little tea-put of a company quietly gathered, as usual, at a convenient place to hear preaching on the Sabbath! And how has *that* public mind *become* excited? Why, by such outrageous interference with their rights and privileges on the part of the Police, in the pursuance of orders! Public mind so much excited, and therefore admonished to abstain from gatherings of that kind! Does Justice Wood think that the public mind is a child in leading strings, or unable to take care of itself during a half hour's public discourse on Popery and other religious topics, without the standing stool of public orders, and a guard of Police with a thermometer of public feeling, to arrest, in pursuance of orders, the preacher, and carry him away to a station house, because they fear a breach of the peace? If a breach of the peace was endangered, why not arrest those who threatened to make it? If a breach of the peace was begun, why not arrest the persons doing the violence? If a breach of the peace was threatened, why not watch the dangerous looking spots and individuals in the crowd, and lay hands instantly on *them*, for they, and they only, would be the guilty parties.

But again we say, this arresting of men in the peaceable enjoyment of their right, and discharge of their duty, on pretense of the fear of a disturbance of the peace, is nothing better than the most high-handed despotism. On the same pretence, any of our houses may be entered by the Police, when we have any such gatherings *there*. But the singularity of the thing is that the danger is declared to lie in *religious* gatherings, where men are speaking "on Popery and other religious topics." Isaiah Rynders, or any other political debater, may gather a heated and excited crowd on the subject of politics, and harangue them in the open air to his heart's content; and where are the Police that would dare step in and arrest the speakers and carry them off to the station house? Or where is the Mayor that would dare command this to be done, in pursuance of orders? Or where is the Justice that would dare admonish men to abstain from political gatherings because the public mind was so much excited? The whole thing is a most despotic interference with our rights of religious discussion, our freedom of speech and of hearing, on religious, as on all other subjects.

And if this course is continued, the Mayor and the Chief of Police, and Justice Wood may rest assured that they, or those who persevere in such a course, will produce a riot in less than three months. Men will not consent in this city to have their mouths shut and gagged by the Police, either on Popery or any other religious topic, any more than they will on any political topic. Nay, if the instruments of Police, appointed for the protection of our citizens in the enjoyment of their just rights, are turned into ecclesiastical spies, and instruments of oppression and of torture, to defend any one particular sect or hierarchy of religion from being freely and fully discussed and examined, and to hurry off to prison those who presume to open their mouths on the subject of Popery, then will there inevitably be a secret but powerful body of self-appointed police to defend themselves and the unprotected multitude against such despotism. The people of this city will never endure the intrusion of a Papal Police upon it. In Austria, in Italy, in Tuscany, it may be possible to thrust men into prison for speaking upon Popery and other religious topics; but not yet in New York. And if in pursuance of orders, the Police of this city *are* set upon such despotic work, they will sooner or later encounter a resistance that would deluge the city with blood. In vain will Justice Wood, the Mayor, and the chief of Police, after hurrying a preacher of the Gospel to prison in this summary manner, harangue the people to abstain from such gatherings. If the Police do not do their duty, and protect the people in quiet, while they assemble on such gatherings (which is one of the purposes for which the people have constituted a police), then, as we said, the result will inevitably be, that the people will have a secret police of their own; and when the Ecclesiastical Police interfere to prevent men from speaking upon Popery and other religious topics, there will be fearful results. Let our citizens look to it in season.

One word more on the despotic principle of arresting men in any peaceable employment, on pretense of *preventing* a breach of the peace, on pretense of *danger* of a public disturbance. This is the despotism precisely that has already filled a great part of Europe with terror, and the prisons with innocent victims. Under a despotism there may be some color for such a pretense, and for such preventive measures. But in our free land, what an outrage! Apply the same thing to the freedom of the press, and suppose a company of the Police to walk into the printing office of the New York *Tribune*, the *Times*, the *Evangelist*, or *The Independent*, and arrest the editors and printers, and hurry them off to a station house, on pretence of their being engaged in the discussion of topics tending to a breach of the peace! Suppose that the Police, *in pursuance of orders* from the Mayor, should enter the publication office of the *Crusader*, and violently thrust its editor into prison for speaking on Popery and other religious topics, in a manner threatening disturbance of the public peace! And suppose the Mayor and Justice Wood, and the Chief of Police constitute a court, and order the man to desist from his publication, and at the same time set forth an admonition to the public to abstain from reading and supporting any such journals! The absurdity and criminality of such a course are evident in a moment. In regard to the freedom of the press, the principle of our law is, and cannot justly be otherwise, that it be untrammeled and entire, and when any breach of the peace is committed, then, and not till then, arrest the offender. And just so as to freedom of speech. What monstrous despotism to forbid a man from speaking, or to arrest him while speaking, as if he were a criminal, on pretence that there may be, or is danger of being, a breach of the peace! This thing cannot be done here. Let our authorities and our citizens look to it. C.

The Independent.

NEW YORK, THURSDAY, DEC. 15.

FIFTY CENTS SAVED!!

Many of our subscribers are hereby reminded that they begin a new year with the present month, and that they had better send two dollars *now*, than pay two dollars and fifty cents by and by. By all means pay *in advance*.

BOSTON AND NEW ENGLAND

Subscribers are hereby informed that after the 1st of January, 1854, all papers heretofore sent by express to Boston, and delivered by carrier—also those sent thus to Lowell, Salem, Andover, Chelsea, Worcester, South Boston, Malden, and Newburyport, will be sent by mail, and also that our Boston Agency is discontinued. Subscribers in Boston and vicinity are requested not to pay subscriptions for our paper to any one in that city, but to send to "Publisher of *The Independent*, No. 10 Spruce-street, New York," prepaid, and money so sent will be considered at our risk.

DR. HALL'S LETTER.

Our readers will find on the first page of this paper an extended letter from Dr. Hall of Norwalk; the author of a so-called "private" letter, which was freely commented on in our columns some weeks since. The letter is written with ability, though with some violence, and this is the place to say some things upon it.

Let us briefly narrate the history of our connection with the famous 'private' Letter. It was first shown to the writer of this, who was also the writer of the former article, by a publisher in New York, who happening to call at his study on business presented it for his inspection, as a curious and important Tract of the times. He next received a copy of it through the post; and afterwards other copies, till five had come to him; two of them from a hand that he knew, the others from sources of which he is not yet informed. Other copies came to other members of the editorial corps of this journal; till at last Ten, that can now be recollected, had been dispensed to this single circle of persons. If this did not indicate a pretty general distribution of these 'private' documents, and from different quarters—for surely no one man would have forwarded three copies successively to the same person—it would be difficult to say on what basis of facts such distribution could be predicated. Besides this, the Letter had been read and commented upon in a considerable meeting of ministers in this city. It had been presented to the Synod of New York; a copy, as we now learn, to each of the members. Reports from it came to us from many sides; and it was manifestly working mischief wherever it was spread.

In this state of facts the articles appeared in our journal of Nov. 9th. The appearance of two articles simultaneously, was unanticipated, the result of an oversight. It may have seemed to indicate correspondence or conference between the writers; but it grew out of the simple fact that two minds, independently acting, were moved at the same time by the impression of the Letter, and that the coincidence was not known to those having authority over the paper till the number was issued. The articles themselves, as they stand side by side, will show in their similarity how strong and how equal was the impression made by the letter; while their differences show that two entirely independent minds were uttering themselves concerning it.

We found in this Letter, professedly private, but printed from types, protected by no autograph, and thus prodigally distributed, what seemed to us the most absurd and unaccountable perturbations of feeling, with the most violent and unjustifiable assaults upon character. The course of Congregationalism in the recent controversies of New England was described as 'suicidal.' The Presbyterian assembly was declared the only bulwark of faith and order in the United States. It was earnestly desired to withdraw 'its fellowship and countenance' from the Association of Connecticut. Intimation was given of a desire to call a divisive convention, to organize a new Association or Union; and an entire indifference was represented as prevailing among ministers, and those set for the defense of the Gospel, in regard to evangelical truth. All this appeared on the face of the Letter.—But what moved us most deeply, with surprise, and in a just and strong indignation, was the violent and headlong charge of Apostasy, brought against 'numbers of ministers in Connecticut,' and against one of the distinguished professors at Andover; our personal friend, teacher, guide; to whom we owe as much as we ever expect to owe to any man, for the influences that formed our Christian character at the beginning, and that ever since have contributed to enlarge, clarify or confirm our views, to illustrate them by eloquence, and to fortify them by learning; a man as orthodox, every whit, as Dwight or Richards; and approved as such by the most eminent leaders of orthodoxy in Massachusetts, with the natural exception of one or two who have grumbled so long that their muscles are incapacitated for a more various motion.

That this man should be charged so publicly with the crime of Apostasy, when his whole character gave the lie to it, when his only mental defect is, perhaps, that he doubts any novelty wich too repellent a skepticism till it has logically mastered him—was an offence against courtesy, against honor, against truth, that seemed to us, and equally we know to others, to argue either unparalleled effrontery, or the most violent passion, or the most ridiculous alarms, on the part of the accuser. And so was written our notice of the Letter, to which Dr. Hall now feels called to reply. What is the character of his reply? and how far does it change or relieve the aspect presented by the other 'private' document?

1. In important particulars the answer is manly and frank; deserving respectful and friendly acceptance. It does credit in these particulars not only to the judgment of the writer, but to the sound Christian conscience which we have never doubted, except for a time in the first heat of reading his former letter, to underlie all the conduct of Dr. Hall. He admits that it was unwise and thoughtless in him to consent to the printing of the letter to Dr. Hewit, even for his personal friends, without first seeing it and expunging passages which he now regrets. He frankly declares that there are expressions in that letter which he 'greatly deplores'; which do injustice to his meaning, and to those whom they implicate. He does not justify these by the fact that they were written in haste, with strong feeling and simply for the private eye of a friend; but even as so written he 'condemns and deplores' them. His language on this point is so honorable to him, and so answers to our own convictions of what was due from him, that we give it a second place in this column, that all may notice it. "I ought not to have used the word 'apostasy' in such a connection." "I regret the use of that word, and especially in connection with the name of Andover. I would be glad, if possible, to blot that line from existence. I regret that I used language which may be understood as intimating that the mass of ministers in Connecticut rise up and screen from discipline those whom they themselves acknowledge to have denied the Lord that bought them."

Dr. Hall also explains, in a simple and hearty manner, the state of feeling in which his letter to Dr. Hewit was written, and goes far toward relieving himself of such strong censure in the case as we thought, and in our circumstances could not help thinking, justly lay upon him. The upshot of the explanation is, that the letter was written late at night, in haste, with much affectionate feeling toward his old associate Dr. Hewit, and that his own mind became heated as he wrote, and words flowed faster and harsher than he thought. The letter was dispatched to its destination, without revision; and very imprudently and heedlessly was allowed to be put into the permanence of types. This is all intelligible and natural. We have written and printed some things ourselves that we would very cheerfully have recalled after they had gone, and can sympathize with Dr. H. as a man of like frailties. The only really great error with which he seems chargeable now, lay in his not instantly recalling the letter when he saw it in print, as he admits that he did see it, and forbidding its further circulation. We do not yet understand why he did not do this, 'deploring and condemning' it as he did. Yet on the whole this account of the letter explains much in it, and we are glad to have called it forth.

2. In his long argument in regard to Dr. Bushnell, and the alleged defective procedure of the General Association of Connecticut against him, Dr. Hall writes with his accustomed ability, and in a manner to make a strong impression. We are not official directors or guardians of the Connecticut Association; and therefore in this matter we have only to say, for this journal, that its editors have never agreed with Dr. Bushnell in his recent published teachings, to which Dr. Hall refers; have never been sure that they themselves understood them; have always held, as firmly as any members of the Fairfield West Association, the fundamental facts of the Trinity in the Godhead, the vicarious Atonement, and the personality of the Divine and regenerating Spirit, and have only been solicitous from the beginning that a man of many gifts, of exemplary life, of rich Christian experience, and of a singularly charming and affluent style, should not be forced out of the pale of communion for errors which he solemnly declares himself not to hold, and against the conviction of his own Association. Certainly far more has been published against Dr. Bushnell's supposed views than for them in our columns; including some writings by Dr. Hall himself, of memorable length and exemplary earnestness. And though we have felt that the evangelical churches of New England could better spare many different men, and have been willing to accept more cordially than the brethren at Norwalk and at Bridgeport his own explicit declarations of dissent from their laborious expositions and analyses of his views, we have never held or preached, here or elsewhere,—we do not know any one who *has* held or preached,—the special doctrines which are attributed to him. We should as soon think of translating his sensitive, poetical and aerial style into our own hard English, as of transferring his peculiar speculations to our differently organized and differently educated minds.

So far as Dr. Hall's allegations against Dr. Bushnell, and against the Connecticut Association for their conduct toward him, tend to explain the vehement zeal of his letter to Dr Hewit, they are in good point, and are strongly put. So far as they tend to implicate this journal, or either of its editors, in any of the heresies charged on the writer of the book "No Creed Congregationalism," as he indignantly styles it, we respectfully request him to launch it at Dr. Hewit. When he has sufficiently overwhelmed that lax Congregationalist, we shall be ready to answer further for the same heresies.

Dr. Hall insists that in our reference to the New School divines of New England as 'men who think their own thoughts and confess their own sins, not believing in the imputation either of guilt to the innocent or of righteousness to the revengeful,' there is a sneer—a 'venomous' sneer, he is pleased to style it—against a word which the Holy Ghost has taught us; and a renunciation of the doctrine of 'the deep stain and guilt of native depravity.' His violence of feeling again misleads him. We have no controversy whatever with the term Imputation, if its original and scriptural sense be restored to it; and certainly none with the Pauline doctrine of our relation to Adam, and of the redemption which that makes necessary for us through Christ, the second Adam. Our conviction of the thorough native depravation of the heart, requiring purification by the Spirit of God, and bringing after it until thus renewed and purified the bitterest fruits, is as settled and strong as his own can be. Our expression was penned in some warmth and haste, and is perhaps liable to misconstruction. But what we had in mind was manifestly the warfare urged by men who hold what is properly the 'commercial doctrine' of Imputation, a miserable provincial travesty of the Augustinian doctrine, against those who reject it; against those who hold with the Hopkinsian divines. The doctrine, as we have sometimes heard it preached, is mechanical, Antinomian, dishonorable to God; and it was that we had in view.

One other point which Dr. Hall touches on, with the same general spirit, is the existence and aims of the Congregational Union, lately established in this city, which he sees fit to denounce as having no Creed, and as designed to build up a great controlling metropolitan power. We cannot waste words on so obvious a matter; but lest his ready and suspicious antagonism should influence somebody to doubt an institution as simple and as harmless in all its purposes as the air we inhale, and as powerless for evil as a field of wheat, we will say in a word that the Union has just as much of a Creed as the Home Missionary Society has; and it needs no larger one. It is composed of men who wish to disseminate New England views, both of order and of doctrine. As to its ever being an engine of control, over the independent churches of New England and the West, a wheel-barrow might as well aspire to be a locomotive. Its whole influence is and must be moral. It sustains no missionaries, sends out no agents, proposes no laws. It simply *publishes an Almanac!* and opens a room in New York for Congregationalists to visit and be at home in if they choose, when their business brings them hither. A man who can find anything harmful in this, or regard it as threatening a future usurpation, would see comets shaking their horrid hair in every gas lamp along Broadway.

We have given Dr. Hall open access to our columns, and all the room in them that he has asked; and have commented on his letter more at length than we meant, but certainly in no spirit of severity or unkindness. His hard words we can bear, and will not retort; and now that our respect for his manliness and honesty of purpose is restored we will not allow ourselves to have any further controversy with him. If he or others prefer the Princeton views to those which are inculcated at Andover, we have no quarrel with that. In some respects we do so also. If he or others distrust, and so express it, the American Tract Society, we shall not feel personally offended at that. Unless our memory deceives us, we have said something akin to that ourselves, in these columns. Whatever course Dr. Hall and his associates may see fit to pursue toward Dr. Bushnell and his Association, will call from us remark perhaps, but no personal controversy. What we abhorred in the famous 'private' Letter was its seeming intended secrecy of mischief; its unwarrantable charges, against good and true men, shot everywhither silently. Now that that has been explained in a measure, and in another measure apologized for, we have only to hope that the same ability and zeal with which Dr. Hall bombards us to-day through nearly five of our columns may be happily and usefully exerted for many years to come in the First church of Norwalk.

GIFT-BOOKS FOR MINISTERS.

A friend inquired of us the other day what books he should get as a present for his minister, to the value of $25. We were happy to put him upon the right tack; and as New Year's day is approaching, we volunteer for all who are meditating a similar kindness, a list of volumes generally acceptable in a minister's library. We would premise, however, that we desire none of these for ourselves; possibly the discovery upon our table of the work of the French Savans on Egypt—which costs a dozen barrels of flour and ever so many shoes for the children—might lead us to take up again the song of the boatmen of the Nile—"O my eyes," &c.;—possibly the complete works of John Calvin or of Richard Baxter, might compliment at once our intelligence and our orthodoxy; but whoever meditates such a favor toward ourselves must take Mr. Wiley or Mr. Putnam into his confidence without the least hint from us! We are now entering into confidence with A, B and C touching their own beloved pastors.

"Somewhere from $20 to $25"; well, Mr. Carter has just published *John Owen's* works complete; you could n't do better.

Or for that sum you may put together *Edwards* and *Dwight*, and the new edition of *Hopkins*; or if you prefer the critical, get the select volumes of *Clarke's Theological Library*, which few ministers possess, and which every minister would prize.

If you incline to the literary, take *Bancroft's* and *Prescott's Histories*; or a choice edition of *Coleridge*, or *Addison*, of *Gibbon*, or *Hume*.

If you prefer the artistic, there are Baxter's issues of things curious and ornamental—*The Bible of Every Land*, the *Vessels of the Tabernacle*, &c.).

"Ten dollars or thereabouts"; Go to Mr. Wiley's and buy a copy of *Conybeare and Howson* on the Life and Epistles of Paul; or either of the tasteful works last named; or buy *Turretin* at Carter's.

"For about five dollars." Either *one* of the Histories or the theological works mentioned above; or *Kitto's Encyclopedia*, or *Neander's Church History*, or possibly *Webster's Quarto Dictionary*; *Alexander* or *Barnes on Isaiah*, &c., &c.

Here are enough to choose from, and you can hardly go amiss. Now reader, let us breathe a word into your ear. Few persons have any idea of the cost in time and money of a lecture or discourse that interests them for an hour. More than once we have laid out some $20 upon the means of "getting up" a single discourse, and once more than $50 for materials for a course of sermons. In the complete illustration of the Bible, men cannot work without the facts of history and of science, and the results of thorough criticism, to get at which costs money as well as time. If you put upon the shelf of your minister some standard work, you will not only leave there a life-long memento of your friendship, but will open there a new fountain of knowledge from which your soul through his will evermore be fed.

THE CONGREGATIONALIST.

We are glad to learn from the last number of the *Congregationalist*, that this valuable and esteemed contemporary is appreciated and sustained in New England as its character deserves. The *Congregationalist* is marked by a true Christian liberality, by a spirit of Christian courtesy and candor, by earnest and vigorous thought, and by devout and genial sentiment. It has nobly fulfilled its mission for the exposition and defence of the good old standard theology of New England, as against latitudinarianism on the one hand, and a narrow, rigid, formal, bigoted Princetonianism on the other.

We regret to see, however, that the senior editor, Dr. E. Beecher, who has done so much to give strength and character to the paper, feels constrained by that high sense of honor and of candor for which he is distinguished, to withdraw from his post as editor, lest the *Congregationalist* should be held responsible, even constructively, for the peculiar views put forth in his recent work on *The Conflict of Ages*. Dr. Beecher feels impelled to this by the ungenerous attempts of the *Puritan Recorder* to make capital, for itself, by damaging the character of the *Congregationalist* under the vail of a criticism upon its senior editor. We have not as yet the details of the course alleged to have been pursued by the *Puritan Recorder*, but its antecedents prepare us to believe that whatever could be done to uphold that style of Orthodoxy which lives by the sacrifice of honor and of justice, has been done in the present instance.

Dr. Beecher thus announces his retirement from the editorial chair:

"The course of events in Divine Providence has been such that I feel it to be my duty to resign my position as editor of the *Congregationalist*.

"When I decided to publish the book entitled the 'Conflict of Ages,' I foresaw that it might lead to this result, though I did not regard it as by any means necessary. Holding, as I do, with the deepest conviction, the great doctrine of the innate and entire depravity of the human race, and no less earnestly the whole evangelical system which presupposes as its basis the fallen state of the churches of New England, and differing only as the originating cause of this depravity, I saw no reason why I could not continue to labor to promote the cause of Christ through this paper, as before.

"I saw no reason to depart from the course which I have heretofore carefully pursued, that is, not to use the paper as the organ or advocate of any doctrinal views except such as I hold in common with my brethren by whom the paper was founded. This I felt to be alike required by the circumstances and views of the originators of the paper and by a just regard to the intellectual independence of my co editors, and fellow laborers. There was therefore nothing to prevent a permanent co-operation in the enterprize as before."

Then alluding to the course of the *Puritan Recorder*, towards his book, he says—

"They not merely conceded to it no merits whatever, but they fundamentally and perseveringly misrepresented its main argument, and conducted the whole discussion in a manner eminently and remarkably adapted to produce an undeserved popular odium against me, which would almost of necessity result in injury to the paper of which I was the Senior editor.

"To avert this injury no course, after mature reflection, has appeared to me so effectual as to resign my editorship, and, through another medium, on my own individual responsibility, to call them to account for their misrepresentations before God, and an intelligent Christian public. This is the reason, and the only reason, which I have to assign for my resignation. Between me, and the proprietors of the paper and my associate editors, and other fellow laborers, there has ever existed and still exists the most perfect Christian confidence and affection. Nor has my estimate of the importance and necessity of the paper at all diminished, but rather increased from year to year."

All who know Dr. Beecher will concur in the following expression of regret on the part of his associates, at the course he feels compelled to take.

"It is with regret that, with this number, we take our leave of the Senior Editor of the *Congregationalist*. From its very inception, associated with the enterprise, by his multifarious learning, his exact and minute acquaintance with New England Theology, his large patience, his unwearied industry, his eminent Christian spirit, and the weight of a well-earned reputation, he has done much to build up our paper, and make it valuable to the Christian public of New England. Had his own views of the path of duty, under his present circumstances, permitted him to continue his past relation to us, it would have given great satisfaction, we doubt not, to the large number of our subscribers who have so long held intercourse (through our columns and elsewhere) with his mind and heart, as to feel toward him a degree of Christian confidence and affection, not easily disturbed by theories which may be accepted or rejected, while still holding the great cardinal docurines of the Gospel."

Dr. Beecher's place in the editorial corps of the *Congregationalist*, is to be hereafter filled by Rev. A. L. Stone, the efficient pastor of the Park street Church.

CHURCH EXTENION FUND.

A correspondent inquires for the statistics of the recent collections in the Presbyterian Church, (New School) in aid of church extension. We have kept our eye upon the returns as reported from various quarters, with a view to preparing a tabular statement of the result. But as yet these are too inaccurate (being given often in round numbers), to furnish the materials for such a statement. Thus far it appears that more than half the proposed fund has been collected or subscribed, and we hope that efforts yet to be made will swell the amount to *One Hundred Thousand Dollars*. The object is one of great importance to the prosperity of religion in the West; and this general collection, while it will assist western churches in erecting or completing their houses of worship, will also relieve the churches at the East from those minor, local applications for help in church-building, which had become little else than a vexation.

Arrest of a Street Preacher.—The communication of one of our contributors in another column, discusses the arrest of Mr. Daniel Parsons for preaching in the street, on last Sabbath afternoon. We have not as yet a sufficient knowledge of the facts to warrant a judgment upon the case. If all street preaching, and all haranguing in the street is to be prohibited, as an obstruction of the thoroughfares and a disturbance of the public peace, then the fact that Mr. Parsons was preaching good Gospel doctrine should not make his case an exception. No street preaching should be attempted in the disregard of laws made for the preservation of public order. We understand that it is a doubtful point whether Mr. P. was standing upon the highway or obstructing passengers. Whatever be the right or wrong in the case, we hope it will be thoroughly investigated according to law, without reference to Protestantism or Popery, and with no attempt on the part of Protestants to intimidate the mayor and police by the threat of a mob. We have heard predictions of mob violence in connection with this very case; but to predict a mob is sometimes the very way to produce a mob.

UNIVERSAL DEMOCRATIC REPUBLICANISM.

This the title of a new organization in this city for the propagation of republican ideas throughout the world. We like the name:—"*Republicanism*," the form of government best suited to the development and the happiness of society; "*Democratic*,"—for Republicanism as in Venice, may be associated with an aristocracy, and the Republicanism of this age should be unreservedly democratic; "*Universal*."—for all men, in all nations, of all countries, and of all colors. The organization begins with the exiled patriots of Europe now in this country, and it is destined to grow into a vast moral confederation of the exiled of all nations against a common tyranny. Under the direction of this Association, reading-rooms will be opened in different parts of the city for information upon foreign politics, and discussions will be held and lectures given, to diffuse such information among the masses of emigrants from all countries, and also among the native citizens of the United States.

The design is a good one, and thus far the whole movement is in excellent hands. Some very able papers have been laid before the Association respecting various countries of Europe. One of these, from the pen of Signor Gajani, a distinguished member of the late Roman Assembly, upon the condition and prospects of Italy, would be of great value to our readers if we could publish it entire. It was presented through Col. Hugh Forbes, the efficient Secretary.

This paper starts with the position that "there can be no salvation for Italy without the destruction of the papacy." It shows that this must be achieved by a revolution; and confirms what we have so often said, that neither the present king of Sardinia nor any other sovereign can be relied upon to lead such a movement. The paper concludes with the following important statements:

"The material resources upon which Italy as a Democracy can rely are much greater than those which the king of Piedmont can offer. He has but a little regular army, his finances are exhausted, and in his troops there are many more than he may suppose, who prefer liberty to Napoleonism, and these are the best and most energetic of his soldiers. Italy has many powerful men of action, whose force would be entirely lost under the union with a king; they would make the personal sacrifice, as was done in 1848, if any material benefit could be expected from it, but since the king would not accept their services with confidence they would become useless.

"There is in Italy much material aid which would fall into the hands of the revolution at its commencement. The arsenals of Naples are plentifully supplied with cannon and every species of warlike stores; the artisans are numerous and skillful. These are treasures which the tyrant cannot carry away with him, even should he manage to escape from the popular vengeance. If the army be disbanded, that is of no consequence; it would in fact be an advantage, because that which were good would remain in the ranks of the revolution, and the rest would most willingly get off to their respective homes, whence they had been compulsorily drafted. Other arsenals, excellent, though not so rich, are to be found in Piedmont. There are also several manufactories of arms: that of Brescia is celebrated.

"Neither must we exaggerate the forces of the kings, as compared with those of the populations moved by a spirit of independence. We at this moment see the Czar of Russia, who is considered the strongest of modern potentates, acting like a cowardly bully toward Turkey, which country he supposed to be powerless; and yet on the first symptom of popular indignation and of serious resistance from the Turks, the Russian Emperor expresses a desire to profit by the Anglo-French negotiation.

"It is, therefore, evident that the approaching revolution in Italy, to be successful, must be conducted in the name of, and in favor of, Democracy, in which alone it can find sufficient energy to overthrow the Papacy. That if the revolution relies solely on its own strength, it has every chance to conquer; but if it lean upon any royal staff, it will be, as on all former occasions, ruined. That hackneyed objection, that the people are not sufficiently educated in freedom, is devoid of good sense. Would any one have the people wait to be educated in freedom by the Pope or the King of Naples? That government which is the most free is the easiest, and most natural to every people—under freedom alone can man bring to maturity republican virtues. The ancient Romans passed at one bound from the tyranny of Tarquin the Proud to the Republic, and though not especially educated for republicanism, left lasting monuments of their grandeur and sagacity; and the modern Romans passed from the Papal, which is the worst of tyrannies, direct to the Republic, with the most perfect order. It is a fact that the State which, under the rule of the priests, was the theater of assassinations, private vengeance and universal anarchy, was suddenly transformed into a well-regulated Republic, which ruled without employing force, abolished the penal instrument of death, and, hardly ushered into existence, possessed sufficient life and vigor to oppose an obstinate resistance to the allied armies of France, Austria, Spain and the tyrant of Naples. It is, moreover, a fact that the Constituent Assembly of Rome, under the most trying circumstances, created by universal suffrage, tried for the first time in Italy, displayed more political sagacity and civil courage than any other national representation convoked in Europe in 1848 and '49."

"Guglielmo Gajani.

"No. 258 Sixth Av., New York, Nov. 17, 1853."

A Fitting Present.—Our readers are acquainted with the fact that Rev. Dr. Burchard, pastor of the Presbyterian church in Thirteenth-street, has been during the year prostrated by a distressing complaint which kept him for a long time at death's door, from which he was rescued, almost as by a miracle, through the blessing of God upon the skill and attention of Dr. Lewis A. Sayre. Dr. S. not only performed several surgical operations of great difficulty, with rare success, but he was most assiduous in his attendance, by night and day, during a long period that the case hung in critical suspense. Dr. Burchard has now so far recovered, that he expects to preach in his own pulpit on the first Sabbath in January. The members of his congregation, wishing to testify their respect and gratitude to the "beloved physician" through whose instrumentality their pastor is restored, have purchased an elegant silver pitcher and salver to present to Dr. Sayre as a memorial of this extraordinary case. The articles can be seen for a few days at Ball & Black's, Broadway.

FROM A CORRESPONDENT AT BOSTON.

Boston, Dec. 10, 1853.

Gavazzi in Boston.

Messrs Editors:—The visit of Father Gavazzi to our city, has been in some respects an interesting event. I do not propose to speak of his personal appearance, his eloquence, or themes of discourse. With these you, in New York, are familiar. But it is worthy of note, and we feel a little pride in it, that Gavazzi has delivered nine lectures here, exposing the awful corruptions of the Papacy, laying bare the very heart of the Man of Sin dragging out Rome's blasphemies, lies, relics, inquisitorial murders, lazy and bloated priests, and licentious and drunken popes, to the gaze of crowded audiences; charging upon her the most implacable enmity to virtue, to liberty, to education, to our own country and institutions, and pouring upon her such withering denunciations as no other man could utter, and all this without the slightest interruption, without riot, with only marks of approval, of perfect confidence in the speaker, and of steadily increasing zeal to hear and learn. What now if we have twenty or thirty thousand Catholics in Boston, clamorous for rights, boastful of power, and able by a concentrated vote to influence an election,—what of all this so long as Romanism here is in absolute subjection to the Protestant element—in dumb silence before it—afraid to utter a loud cry even when all its nerves are put to the torture. We may at least thank Gavazzi for having demonstrated the overawing power of Protestantism here, and the fear of Popery to rebel in its presence, even when aggravated by the terrible handling it has received. The case is not changed by the fact that the Boston *Pilot* has called Gavazzi a "wicked man," an "apostate," a "monte bank," a "rattlesnake," uttering "wicked orgies" and "horrid blasphemies." Some twinges and phrensied words must be allowed to a patient under the knife.

The Irish Republican.

"The Boston Irish Republican," is the title of a paper, the first number of which has appeared this week. Many things in the Prospectus read well as for instance, "We shall advocate that genuine American Republicanism, cherished and maintained by every adopted citizen of Irish birth, whose mind has not been warped and twisted by the despotic teachings of partisan writers, who, under the specious garb of religion, seek to sap and destroy the best interests and most cherished institutions of the land of our adoption." The *Republican* is in direct antagonism with the *Pilot* in regard to priestly dictation, and the duties of foreigners to this country, condemns the Czar, and adopts the cause of Hungary, Poland, Turkey, &c. The appearance of such a paper, vigorously edited, and sustained by some of the most wealthy and influential Catholics among us, shows that importee superstion, prejudice, and priestly tyranny cannot always hold out against the liberalizing tendency of our institutions.

Dr. Blagden's Lecture.

Rev. Dr. Blagden delivered an admirable lecture before the "Young Men's Christian Association, on Thursday evening. "Hope" was his theme—its nature and conditions, and its importance as an element of energy in young men. The term hope was nicely defined and analyzed, and contemplated in its relations to man's physical, intellectual, moral, and spiritual nature and pursuits. It was a well wrought discourse, made doubly impressive by a graceful and energetic delivery, and it inspired a thousand hopes, to see Tremont Temple well filled for the most part with young men, receiving from such a teacher the great lessons of this life and that which is to come.

Atheistic Publications.

A copy of the "Investigator" has fallen under my notice during the week—a rare thing—and I have been prompted to make a little inquiry as head quarters respecting its condition, and the brotherhood for whom it speaks. It is acknowledged and held, at the office of publication, to be the only out and out, bold Atheistic paper in the United States. There never was any such before it in New England. The "Free Inquirer," published in New York, and the "Disseminator," published at New Harmony, were of a similar character, but were discontinued, I am told, after a short experiment. The paper nearest akin to the "Investigator" of any now in existence, in our language, is the "Regenerator," published in Ohio. The man of the "Investigator" also claim the sympathy of a quarterly in your city, called the "Beacon," edited by G. Vale.

Such, according to the best authority, is the amount of the professedly Atheistic periodical literature of our country. The "Investigator," as you know, was started by Abner Kneeland in 1830. It has a circulation of only 3,000, about one-third of which is in New England. Texas gives it a liberal patronage, and so does Michigan. To the question, why, having the whole country for their field, with little or no competition, they did not get a larger circulation, it was answered that infidels and atheists themselves to a great extent, were afraid to take the paper, because it would injure their standing, and endanger their occupation. Others refused to take it, and were often stopping it because their wives and daughters would not have it in the house. So the fact came out incidentally, that to *profess* atheism, in this nation, is to lose caste, and forfeit the confidence of employers, and also that it is a hard and rare thing to make an atheist of a woman. I may add, that there is in this city what is called the "Infidel Relief Society," for the aid of their own poor; and besides this they attempt nothing for the world. They used to have a Sabbath meeting in a hall in Tyler-street for discussion or debate, but it was dropped some months ago, those who sustained it having either moved out of town, or gone to Theodore Parker.

History of New England.

A New England History, original in its plan made up chiefly from manuscripts, and largely ecclesiastical in its character, is slowly passing through the press in this city. It will make three octavo volumes, and is under the editorship of a veteran and competent historian.

The "Conflict of Ages."

The publishers of the "Conflict of Ages," Phillips & Sampson, inform me that three editions of one thousand each have been sold, and that the fourth will soon be gone. Orders for the western trade are large.

Presbytery in Boston.

Too have often seen allusions, probably, to a Presbyterian church in this city. It has been in existence several years, and the congregation is composed chiefly of foreigners,—Scotch Presbyterians. Their place of worship hitherto has been a hall on Milk-street, opposite Old South; but their long expected pastor, Rev. Mr. Muir, of Glasgow, has arrived within a few days, and they will now occupy the Melodeon. This enterprise is encouraged by the Congregational churches, it being no more a rival than is the German church, and springing out of no disaffection towards Congregationalism. It is a most natural and praiseworthy assemblage of those who cherish like sentiments, sympathies, and memories of their fatherland.

The Congregationalist.

By the *Congregationalist* of this week, you will see that Dr. Edward Beec

discarding any other, that kind of intervention in the affairs of Europe. Suppose the Archbishop of Upsalor, the *Kirchentag* (which, by the way, meets next time at Frankfort-on-the-Main), should receive from both General Assemblies of the Presbyterian churches of America, from all your New England and other associations, letters, and even deputations, to inform them of what you think in America both of religious liberty and of those who violate its principles, do you not think it might prove very useful? The American churches would certainly do themselves much honor, and their persecuted brethren much good, by the use of such means. I respectfully lay before you and them the idea.

FRANC PARLEUR.

MISCELLANEOUS INTELLIGENCE.

BY OUR ENGLISH CORRESPONDENT.

RELIGIOUS FREEDOM IN FRANCE.

The Rev. Adolphe Monod corrects the report of his remarks at the Evangelical Alliance, which did not render his meaning exactly. He says:

"I always endeavor to show the respect prescribed by the Gospel for the powers that be, especially when speaking in a foreign country, of the government of my own. But I must have carried that respect beyond the limits of truth, had I represented the present administration of this country as being *favorable to religious liberty*.

"All that I wanted to say is, that the *root* of the growing difficulties with which we have to contend lies in the Romish clergy, not in the civil government; that our government has been found, on more than one important occasion, to support our right against the fanaticism of the priests."

M. Monod further quotes words of the emperor addressed to the pastors of the Reformed Church:

"I wish it to be known that my intention and firm will is to maintain the liberty of religious worship. The power of law ends where the indefinite power of conscience begins. Such are my principles, and those of the nation; and should any of my descendents who may hereafter take my place forget the oath I have taken, and break it under the inspiration of a blinded conscience, I devote him to public animadversion, and authorize you to call him by the name of Nero."

How subordinate authorities understand the will of the Emperor may be read in the following, which is recent:

"About a month since a Protestant was buried at Chelles (Oise). Three weeks later the sub-prefect furtively during a wet day, took up the body, dragged it through the mud, and buried it in a spot destined to receive the corpses of unbaptized infants. The priests came the next day to re-consecrate the burial-ground 'polluted by a Protestant interment.' To add insult to injury, a bill of 56f. was sent to the family of the deceased for expenses of exhumation. Complaint has been made to the Minister of Public Worship, and it is to be hoped this illegal outrage will be promptly redressed."

IRELAND.

The Rev. J. J. Dunlop, one of the ministers who lately visited Ireland, recapitulates the results of the mission; among them will be increased sympathy for existing missionary societies:

"Had an Irish missionary of any kind come over to Britain heretofore, and told of his adventures, and difficulties, he would scarcely have been credited, he would have been looked upon as a bigot and illiberal; even his friends would have thought his statements exaggerated and colored, and in consequence, would have turned a cold shoulder to him. But now the tables are turned. The eyes of Britain are opened to the trials and privations of their Hibernian brethren who have borne the burden and heat of the day. Some of them said to us—'Thank God you are come; you will now see for yourselves. We were afraid to look to England, or Scotland either; they had but little sympathy for us. We knew not what to do. It grieves us to the heart to see our brethren turn their backs upon us. We are doing all we can, but they don't know what we have to contend with.' Such was their lament. My heart bled for some of them 'For this have I been praying for the last thirty years,' said a good Wesleyan brother, who was still suffering from injuries he received in endeavoring to rescue the lives of two of our missionaries; 'you have come at last.'"

POPERY IN THE UNITED STATES.

A contributor to the *Christian Times* gives expression to opinions long entertained by many intelligent Englishmen:

"The Word of God, translated into Spanish, has long been circulated from Santa Fe to Magellanes, and of late in the case of Buenos Ayres, light has begins to attract the regards of the American Protestant churches which have not yet done their duty by sending living evangelists to expound the Word of Truth to the myriads who are waiting to receive their exposition. New Mexico, Texas and California, now United States, are open to the fields which British and American Christians cannot innocently neglect. For if we leave those states to a mere political emancipation, we may be sure that even that will not be permanent. Republicanism is no more proof than monarchy against the assaults of Rome nor against the revival of religion recent events in Cincinnati show that even the United States are not impregnable. Attempt will follow attempt. In proportion as territory widens, as the traditions of the Pilgrim Fathers pass away, as latitudinarianism and Romish principles are generate, as European immigrants produce Popish *majorities*, and state after state annexed, brings in its proportion of ignorance and priestcraft to swell the mass, the elder states will be made to feel that they may try, too late, to reform the affiliated provinces, or even to maintain the integrity of their original institutions."

AMERICAN LITERATURE—PROF. SILLIMAN.

A very competent reviewer, in noticing Prof. Silliman's *Visit to Europe in* 1851, says—

"Professor Silliman, who enjoys a reputation in the Old World equal to that which he has acquired in the New, for his contributions to physical science, has published in this form the journal he kept during a visit to Europe. It is useful as a guide-book, and has the additional value of containing excellent descriptions of scientific objects from the pen of one who is more than usually capable of explaining them. The writer has not limited himself to the narration of the impressions made upon him by the curiosities, natural and artificial, of the material world, and has indulged but little in personal sketches. We are thus spared the indecent revelation of confidential communications, and the exhibition, too frequent in modern works both of our own and American writers, of traits of national vanity and ill-humor. Occasionally a remark touching some peculiarity in the manners or customs of the nation he visits breaks out, but only when it is impossible to resist. Thus it was quite natural enough that Prof. Silliman should come to the conclusion made by all foreigners as to the utter neglect of the physical sciences in our universities. The Professor's journal will be the most useful manual that his countrymen can possess themselves of on a visit to Europe, and is most interesting to Europeans, as conveying the opinions of an accomplished traveler on many features of the Old World."

AGRICOLA.

NEW JERSEY.—The New Jersey Conference of Congregational churches met at Lumberland on Tuesday, Dec. 5, and continued its sessions till Thursday noon. Most of the ministers of the Conference were absent, detained by sickness, or other causes. The delegates of five churches were present, and the meetings were all the more interesting from developing the gifts of the lay brethren.

Very little time was necessary to dispatch the technical business of the Conference, so that we had time to give our hearts to the work of prayer, and praise, and conversation, and preaching, and hearing the Word. Wednesday afternoon was wholly occupied in affectionate fraternal interchange of views and feelings between the church, all the speakers except two being delegates of churches. Among these were some of the excellent of the earth—men of noble native powers, good common education, and long trained and tried piety. There was Father M., eighty-six years old, with eye undimmed, and natural force scarce abated, and hair white as the driven snow, who told us of a sixty-five years' service in the cause of our blessed Jesus. We all listened willingly to the solemn words which fell from his lips There are few men who can rise after a solemn sermon and exhort, without more or less jarring on the sensibilities of the audience. But when that venerable form was seen, and that voice was heard affectionately pleading with sinners not to neglect the Gospel message, the impression of the sermon was deepened and made more tender.

There, too, was Father E., a veteran of over seventy years of age, who it was told us had represented his district in the halls of Congress, and who now stood up to testify as a witness for Jesus—There, too, was a band of men old and young, whom we must not stop to specify, and of noble women not a few, who united in the festival of spiritual communion.

Deep impressions were made on some impenitent hearts. There were tearful eyes there. There were more than one of whom it might plainly be said, "Thou art not far from the kingdom of heaven."

The communion service, with which we closed on Thursday, was one of peculiar richness and delicacy of feeling. All felt that it was good to be there. And when at the close, Brother Kyte announced his intention to continue the meetings for some days, all felt that there was a hope of good things to come.

Lumberland is a small [community about 100 miles from Jersey City on the Erie Railroad. Situated in wild and romantic scenery, it is inhabited by a population hardy, industrious and intelligent. Brother Kyte has been a faithful laborer there for many years, preaching every Sabbath to three churches on a circuit of fifteen or twenty miles.

The churches are small, and comparatively feeble; but they have the right spirit, and show that the Lord is with them. They appreciated highly the meeting of the Conference among them, and there prevailed a general feeling that its meetings should be sustained, and other churches included in its number.

In conclusion, I will say that these small country churches merit the attention of churches in the city which are larger and more able.

If the members of our city churches could attend a few such refreshing meetings in these distant retreats among the hills, they would gain some new ideas and vivid, genuine impulses.

CHARLES BEECHER, Stated Clerk.

SHELBURNE, MASS.—In accordance with his request, Rev. Theophilus Packard, Jr., was dismissed from his pastoral relation to the First Congregational church in this place, on the 6th of December. This church was organized about 1770, in ten years from the first settlement of the town. Four pastors have been settled over it. Rev. Robert Hubbard was ordained as the first pastor in 1773, and after a ministry of fifteen years died in 1788. Rev. Jesse Townsend was settled as the second pastor of this church in 1792, and after a ministry of five years, was dismissed in 1797. Rev. Dr. Theophilus Packard was ordained as the third pastor in 1799, and although he relinquished pastoral service in 1842, he has retained the nominal relation of pastor nearly fifty-five years. Of the three hundred and seventy or eighty Orthodox Congregational pastors in the Commonwealth only four have been settled over their present charges for a longer period. Rev. Theophilus Packard, Jr., was settled as the fourth pastor in 1828, and has consequently been in the ministry there nearly twenty-six years. None of the Orthodox Congregational pastors in the county who perform official duties, and but twenty-five in the State, have been pastors of their churches over this length of time.

The Second Congregational church in town was organized at Shelburne Falls in 1850; and Rev. George F. Bronson, their first and only pastor, was ordained in 1851, and was dismissed in Nov. 1853.

The Baptists, Methodists and Universalists have religious organizations at Shelburne Falls, and also preaching.

Ten preachers of the Orthodox Congregational order have been raised in Shelburne Falls, viz. Rev. Dr. Amariah Chandler, of Greenfield, Rev. Rufus Childs, of Gilmanton, N. H., Rev. Daniel T. Fisk, of Newburyport, Mass., Rev. Dr. Ezra Fisk, who died in 1833, Rev. Pliny Fisk, the missionary, who died in 1825, r. Samuel Fisk, a licentiate, and tutor in Amherst College, Rev. Robert Hubbard, Jr., who died in 1840, Rev. Giles Lyman, of Marlboro', N. H., Rev. T. Packard, Jr, and Rev. Levi Pratt, who died in 1837. COM.

PINE POINTS MISSION GALA.—Mr. Pease gives a "Grand Juvenile Gala," at the Broadway Tabernacle, on Wednesday next, by way of appeal to the benevolence of the public, when one hundred of the children of his "House of Industry" will perform an original musical piece, by Mr. George Henry Curtis. Admission, 50 cents.

SOUTH READING.—Rev. Joseph D. Hull has accepted a call to the pastorship of the church of South Reading, from which Professor Emerson removed to Western Reserve College. Mr. H. expects to commence his labors at New Years'.

Hon. John P. Hale gives the Introductory Lecture to a course, on Friday evening, in the Union Congregational Church, Fourth-street. Subject—"Popular Education."

BRIDGE-STREET CHURCH BROOKLYN.—We are requested to say that any persons having left their hymn-books in the church will find them at the house of Mr. John Avilla, Nassau-street, near Bridge-street.

RELIGIOUS INTELLIGENCE.

SYNOD OF MEMPHIS, O. S.—The *Presbyterian Herald* gives a brief summary of the proceedings of this body at its late meeting in Somerville, Tenn.

The Synod had but few things before it that elicited much discussion. Peace and harmony had been in all her [its] borders, so that there was not anything of a judicial nature to engage the attention of the Synod. Information of a revival of religion had been enjoyed in each of the Presbyteries, especially in the Presbytery of Memphis. The meeting of Synod was blessed to the church in which it met, for an interesting work of God's grace followed the meeting. Seventy-seven were, in the judgment of charity, converted to God.

The new Theological Seminary, established by the late General Assembly, the Synod declined taking any action upon, as it had not been connected with the New Albany Seminary, and as many of the members disapproved of the unhappy controversy that had been on the subject between Danville and New Albany, and as all of the commissioners from the Presbyteries of this Synod had not gone into the Convention at Philadelphia, we were not therefore bound by the action then and there had; therefore the whole subject was dismissed, *sine die, nemine contradicente*.

The subject of most interest before the Synod was the College question. The committee appointed by the Synod at its session in Jackson, reported three places making liberal proposals:—

1. The Mountain offered a suitable building for $10,000 in cash, or $12,000 in two years' notes.

2. La Grange offered a suitable lot and $1,500 in money and $25,000 in scholarships for the endowment.

3. The trustees of West Tennessee College asked the Synod to appoint a commissioner to confer with them to see if that Institution could become the Synodical College. It has suitable buildings, the College in operation, and an endowment of $40,000. After a full discussion, the Synod resolved to appoint a committee to confer with these trustees, and also resolved to hold the next meeting of the Synod in three to two resolutions there was but one dissenting vote.

BEQUEST.—Mr. Thomas Hanna, who died lately at Pittsburgh, gave $1,000 each to the Bible, Tract and Colonization Societies, the Foreign Missions and Home Missions of the Associate Reformed Presbyterian Church, and to the Western Theological Seminary near P——. He then directed that the remainder of his property—about $600,000—should be divided into seven equal parts—an equal portion of which was bequeathed to each of his six children. The remaining part was left to the Presbytery of Monongahela of the Associate Reformed Church, with full power to devote it to objects of benevolence, not overlooking the Theological Seminary or the missionary cause.—*Pittsburgh Post.*

SOMETHING NEW.—We see on the New School Presbyterian church, just finished on Eleventh-street, a large gilt cross reared up. To us this is something new for a Protestant church, except those of Episcopalians. We have never before seen a cross on a Presbyterian church, and so far as we are apprised this is the only instance in the United States. What the meaning or intention of the cross is, we pretend not to know. It strikes us that Protestants cannot seriously object to the forms of the Roman Catholic religion, when they adopt one of the most prominent of them.—*St. Louis Camb. Presb.*

ROCKFORD SEMINARY.—It gratifies us to be able to say that there is a delightful state of religious feeling in the Female Seminary at Rockford, Ill. There is no excitement, and no suspension or interruption of the regular school exercises, but there is a deep and quiet religious interest among the young ladies. Miss Sill, the accomplished Principal, is eminently calculated to direct in such a state of things. There have been from fifteen to twenty hopeful conversions thus far, and the interest continues.—*Cong. Herald.*

FREE PRESBYTERIAN CHURCH IN BOSTON.—The *Traveller* states that Rev. Mr. Muir, of Glasgow, Scotland, having accepted a call from the Society of the Free Presbyterian Church of Scotland, who are to worship at the Melodeon, has notified the society that he should leave Europe by the next steamer for this port, which is expected to arrive next Thursday, and will enter upon his ministerial duties the following Sabbath.

WASHINGTON CITY.—Through their agent, J. C. G. Kennedy, formerly Superintendent of the Census Bureau, the trustees of the Old School General Assembly have purchased a lot between Sixth and Seventh-streets for a church. The site embraces 112 feet front, by 160 feet deep, for the sum of $27,000—on which, we understand, the denomination propose to erect a church edifice of a character commensurate with their wealth and numbers.

DISMISSION AND ORDINATION.—By an ecclesiastical council convened at Brewer, Dec. 24th, the dismission of Rev. Nathan Dole, for the last three years editor of the *Journal of Missions* and the *Youth's Dayspring*, from the pastorate of the First Congregational church in B., was voted. Mr. George W. Field was then examined, and in the afternoon was ordained and inducted into the vacant pastorate. Prof. Enoch Pond, D.D., of Bangor Theological Seminary, led in the introductory prayer; Rev. Edward F. Cutter, of Belfast, preached the sermon.

AM. BOARD.—The usual schedule of appropriations for the year has just been completed by the Prudential Committee, and amounts to $327,000—which is liable, of course, to some increase by demands which cannot now be foreseen.

REV. MR. KELLEY.—The Stockton correspondent of the California *Christian Advocate* says that the Rev. Mr. Kelley, a preacher of the M. E. Church, South, is about to leave Stockton, California, and return to the States. His church in Stockton is to be sold.

SALEM, N. H.—Rev. William Page was installed as pastor of the Congregational church in Salem, N. H., on the 1st. inst. Sermon by Rev. E. B. Foster, of Lowell.

INDIANA.—The Rev. W. J. Frazier was installed pastor of St. Francisville church, by the Presbytery of Palmyra, on the 10th of November—the only pastor in the Presbytery, consisting of nine members.

BRIDGETON, N. J.—A revival has been in progress, under the preaching of Brother Daniel Baker, who recently visited that place. About forty in all are reported as subjects of the work, some twelve of whom lately made a profession of religion.—*N. Y. Ex.*

LODI.—The Rev. George J. Van Neste, on Tuesday the 29th of November, was installed as pastor of the Reformed Dutch church of Lodi, Seneca county. The sermon on the occasion by the Rev. George Rockwell, of Waterloo.

JAMAICA PLAIN.—Mr. ALONZO H. QUINT, late of the Andover Theological Seminary, has accepted a call to the pastorate of the Mather church, at Jamaica Plain. The society, which was organized a few months since, will immediately proceed to the erection of a house of worship.

THOMPSON, CONN.—Rev. Mr. Dunning's society have granted him leave of absence for the winter and spring on account of temporary indisposition, and very generously voted to continue his salary, and to supply the pulpit during his absence.

ECCLESIASTICAL CHANGES.—The Rev. W. M Sharp, of the Associate Reformed Church, at Brenham, Texas, has joined the Presbyterians. The Rev. S. R. Wright, of the South Alabama Presbytery, has united himself with the Episcopal Church, in consequence of a change in his views as to ecclesiastical polity; his name is stricken from the roll of that Presbytery.—*Presb.*

Mr. Robert R. Booth, of the Third Presbytery of New York, was, on Thursday, Nov. 30th, ordained and installed as associate pastor of the 1st Presbyterian church of Troy, N. Y., with the Rev. N. S. S. Beman, D.D. The sermon was preached by Rev. Asa D. Smith, D.D., of New York.

Rev. John Jenkins was installed pastor of the Calvary Presbyterian church, Philadelphia, by the Fourth Presbytery, on the 27th ult. Rev. Thomas J. Shepherd proposed the constitutional questions; Rev. Dr. Brainerd preached the sermon.

CHAPLAINS TO CONGRESS.—The chaplain to each House is a Methodist—Slicer, of the Methodist Episcopal Church, and Milburn, of the Methodist Episcopal Church South. Mr. Milburn is widely known as the "Blind Preacher."

RECOGNITION.—Rev. P. F. Jones was publicly recognized as a pastor of the Lexington Avenue Baptist church, corner of Lexington Avenue and Thirtieth-street, a few evenings since. Addresses were delivered by Revs. N. B. Baldwin, J. L. Hodge, D.D., H. W. Beecher, and L. Colwell.

James J. McMahon, a licentiate of the Union Theological Seminary, was ordained by the Third Presbytery of New York, in the Fourteenth-street Presbyterian church. The ordination sermon was preached by Rev. T. H. Skinner, D.D.

GRASS VALLEY, CAL.—Oct. 16 was appointed for the dedication of the new church edifice in Grass Valley. It has been reared, and a Congregational church, respectable in numbers and in influence, has been gathered there, through the labors of the Rev. John G. Hale.

LITERARY INTELLIGENCE.

DR. CODMAN.—"Memoir of John Codman, D.D., by William Allen, D.D, late President of Bowdoin College. With Reminiscences, by Joshua Bates, D.D., late President of Middlebury College." 8vo, pp. 408, elegantly printed with a fine engraved portrait. Six sermons of Dr. Codman are added. Published by T. R. Marvin, and S. K. Whipple & Co, Boston. Sold here by A. D. F. Randolph.

SUNDAY-SCHOOLS.—The Mass. S. S. Union sends us three of its little volumes, newly published—

1. "Memories of Home," 18mo, pp. 90.
2. "Soft Words: or Gentle Susan, a Tale of Every Day Life." By Mrs. C. M. Edwards, pp. 144.
3. "Sketches for You" By Marianna H. R. Bliss. pp. 90.

All neatly bound, with frontispieces engraved.

SCOTTISH.—"Scotia's Bards, Illustrated." An elegant gift-book, issued by Robert Carter & Brothers. 8vo, pp. 563. Contains choice extracts from Thomson, Campbell, Allan Ramsay, Ossian, Macpherson, Logan, Burns, Sir Walter Scott, James Hogg, Pringle, Pollok, &c, twenty-two poets in all.

TURNBULL.—"Christ in History; or, the Central Power among Men." By Robert Turnbull, D.D. Published by Phillips, Sampson & Co, Boston. Sold here by Lewis Colby & Co. 12mo, pp. 540. With much learning and profound thinking, Dr. T. has elaborated great ideas on a great subject.

FOR CHILDREN.—"The Rings; or, the Two Orphans." Translated by Charles A. Wyeth. 18mo, pp. 153. Published by W. S. Martien, Philadelphia.

CROSWELL.—"A Memoir of the late Rev. William Croswell, D. D., Rector of the Church of the Advent, Boston. By his Father," Rev. Henry Croswell, D.D., of New Haven. Published by D. Appleton & Co. 8vo, pp. 527. With fine portrait.

SPENCER.—"Conversion; its Theory and Process, practically delineated. By Rev. Theo. Spencer." Dodd, publisher, City Hall Square. 12mo, pp. 403.

OSGOOD.—"The Hearth-Stone; or, Thoughts upon Home Life in our Cities." By Rev. Samuel Osgood, of New York, author of "Studies in Christian Biography." Published by Appletons. 12mo, pp. 290.

HOLIDAY.—"A Week's Delight; or, Games and Stories for the Parlor and the Fireside." Same publisher. 12mo, pp. 294, with vignette.

MRS. HALE.—"Liberia; or, Mr. Peyton's Experiments." By Mrs. Sarah J. Hale. 12mo, pp. 804. Published by Harper & Brothers, Franklin Square. Teaches a doctrine contrary to Scripture, 1 Cor, 5: 27.

TRAVELS.—"Old Sights with New Eyes. By a Yankee. With an Introduction by Robert Baird, D.D." 12mo, pp. 372. Published by M. W. Dodd. The author is stated by Dr. Baird to be "a young New England clergyman, whose modesty constrains him to send his book forth without the author's name."

MRS. POTIPHAR.—"The Potiphar Papers, reprinted from Putnam's Magazine. Illustrated by A. Hoppin." 12mo, pp. 251. Published by G. P. Putnam & Co., 10 Park Place. Includes the "Potiphars in Paris."

COOKERY.—"The New Hydropathic Cook-Book; with Recipes for Cooking on Hygienic Principles." By R. T. Trall, M.D. With illustrative engravings. 12mo, pp. 226. Fowlers & Wells, publishers, 131 Nassau-street.

ANTI-BIBLE.—"Proceedings of the Hartford Bible Convention. Reported Phonographically by Andrew J. Graham." Partridge & Brittan, 800 Broadway, publishers. 12mo, pp. 383. The Bible is not to be overthrown by such gatherings, though the faith of some weak ones may be injured.

SOLON.—"Hot Corn. Life Scenes in New York illustrated; including:—

The Story of Little Katy;
Madalina, the Rag-pickers Daughter;
Wild Maggie," &c.

By Solon Robinson. 12mo, pp 408. With original designs engraved by Orr. Published by Dewitt & Davenport, 160 Nassau-street.

LITTLE KITTY.—"The Kitty Brown Series, by the author of Sunny-Side.

No. 1. Kitty Brown and her Bible Verses;
No. 2. Kitty Brown and her little School;
No. 3. Kitty Brown and her City Cousins;
No. 4 Kitty Brown beginning to think."

Published by the Am. S. S. Union, Philadelphia, and sold in New York by J. C. Meeks. 18mo, 4 vols., pp. 94, 107, 94, 153, with cuts.

SONGS.—"The Illustrated Book of Songs for Children." Designs by Birkett Foster. 12mo, pp. 119. Published by Evans & Brittan, No. 697 Broadway. Several of the songs are accompanied with appropriate music.

INMAN HISTORY.—"Nonnatum and Natick." By Sarah S. Jacobs. Written for the Mass. Sabbath-school Society, and published by the Society, Boston. Sold here by M. W. Dodd. 12mo, pp. 336. With numerous illustrative pictures, headpieces, &c., very well drawn, and engraved on wood. A very pleasing and instructive volume on the social and religious history of the Indians in the early days of Massachusetts.

MAP OF BROOKLYN.—J. H. Higginson, 71 Maiden Lane, has published an elegant "New Map of Brooklyn, Williamsburgh, Bushwick and Green Point, as United in One City." It is very accurate, and marks the distances from the Brooklyn City Hall in circles every quarter of a mile.

JUVENILES.—"Harry's Ladder to Learning, with 230 Illustrations." Published by Harper & Brothers. 16mo, pp. 239. Very pretty, only the "Mother Goose" poetry should have been scrutinized more closely; some of it is quite too gross for the present day.

"Philosophy in Sport made Science in Earnest Eighth Edition." Published by Clark, Austin & Smith, 3 Park Row. 12mo, pp. 464. A very useful "attempt to implant in the young mind the first principles of Natural Philosophy by the aid of the popular toys and sports of youth."

"Endless Amusement." Nearly 400 entertaining experiments in various branches of science. Same publishers. 12mo, pp. 201. Illustrated.

FOREIGN.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, Nov. 8, 1853.

POLITICS.

Decidedly we are *Easternized*. If the ghost of a Frenchman, a year ago deceased, should come back among us, he (or it?) would hardly understand our language. In fact, we talk a kind of Russo-Turkish tongue which is really strange. The Bosphorus, the Pruth, the Hatti-Sheriffs, the Sheik-Ul-Islam, the Ulemas, the Redif, and the Kofs and the Skis of Russia, adorn every sentence of a well-informed Frenchman, and give to French conversation, ordinarily so sprightly, something quite outlandish. Things, however, are taking a new turn. After the diplomatists, guns have spoken. It is true, we are now discussing very much whether a fight, in which men were killed on both sides, is really a fight, and whether the war must on that account be considered as begun. Diplomatists say it is not, and only those ignorant persons who know nothing of the mystery of diplomatic interpretation, are of opinion that war between Russia and Turkey is begun.

The papers will tell you how the Pruth has been crossed by Omar Pachs, and how the fleet (Franco-English) entered the Dardanelles, and how also in France it was resolved to recall M. De la Cour, a talker, to make room for Gen. Baraguay d'Hilliers, a fighter. All this looks very much like war. The General now sent to Constantinople, in company with a numerous *etat major* (staff) of officers of all arms, is perhaps not quite equal to the important mission, and the vast powers bestowed upon him. Yet he is as good a man as could be found in the crowd of those heartless traitors and perjured soldiers, who sold their swords and their honor on the 24 of December to Louis Bonaparte. During the first years which followed the fall of Napoleon First, Baraguay was a devoted and fanatic royalist. In 1830 he was for Louis Philippe. In 1848 he was crazy with republicanism, and shouted *Vive la republique* as loud as any. His jealousy against the African republican generals (Cavignac, La Moriciere, Bedeau, &c.) who were entrusted with the highest situations, threw him in the ranks of the opposition, and finally made of him one of the aids of Bonaparte. He is a busybody; pretends to be an orator; makes much noise; has imbibed all the insolence of his master; and has received lately the name of the French Menschikoff. We shall see him at work now in the East.

Their Majesties, meanwhile, are hunting at Compiegne and elsewhere.

The carriages for the ceremony of the coronation of M. Bonaparte, are getting ready. The principal one is to be that used for the coronation of Charles the Tenth. Of course it is being painted anew, and the lily will make room for the imperial eagle. I wonder if the carriage with which Charles the Tenth went away in 1830 exists still? It might be of some use, too, one of these days to the new Majesty.

I spoke in my last letter of numerous arrests. Some newspapers in France having mentioned some of them, have received warnings. It is forbidden to say how many were arrested.

The attempts to assassinate the Emperor at the opera and at the hippodrome, of which I spoke to you sometime ago, were then denied by many papers, but now they are acknowledged to be real facts, and the courts are now busy in trying the numerous accomplices of this enterprise of darkness.

There has been lately some trouble between two courts which were made to understand each other better. I allude to the gratuitous insult addressed by the Neapolitan government to a French officer, M. Ducasse. The latter was sent by Bonaparte, to attend the military operations of King Bomba's army. But, as he was the editor of the memoirs of King Joseph Bonaparte, of Naples, in which King Bomba's father is rather ill-treated, the present King did not want to receive him at court, as is the custom, and to avoid making the difficulty, he sent Capt. Ducasse off under pretense of quarantines until the military display was over. Hence the trouble. If European affairs become difficult,—if war threatens to invade this part of Europe, the King of Naples may expect to see his dominions invaded by a French army. He declined lately to let France establish a depot of coal and a small garrison in Brindes, which has an excellent harbor on the Adriatic, and where French vessels in going east, (in case of war) might renew their provisions. By and by M. Bonaparte may ask for nothing, and take a great deal more. FRANC PARLEUR.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Nov. 25, 1853.

RUSSIA AND TURKEY—COURT PLOTTINGS.

From a cloud of rumors and statements the most contradictory, a few certain facts relating to the campaign are obtainable. Gorischakoff has *not* redeemed the promise of the Russian arms by defeating the Turks at Oltenitz. Omer Pacha has not advanced upon Bucharest, but has retired from the floods and swamps of lower Wallachia, recrossing the Danube, and re-establishing himself in healthy and secure positions on the right bank. The Russians are now concentrated on the left bank of the river. The commanders, it is said, have simultaneously received orders from their respective governments to continue the war with vigor. This is doubtful. The Turkish minister Fuad Effendi, a personal friend of Omer Pacha, and a decided anti-Russian, has been sent as political chief and representative of the Porte, to the Turkish head quarters, and will render moral support to Omer Pacha.

While withdrawing from the swamps of lower Wallachia the Turks are greatly strengthening themselves higher up the stream, and are strongly entrenched at Kalafat. If sanguinary vigor is to be displayed it will be at this point that the Russians will now have to renew the attempt which failed at Oltenitza. The Russian troops are suffering greatly from [illegible]ness; from 10,000 to 12,000 are thus *hors de combat*. It is also certain, that continued successes have attended the Turkish arms in Asia. Activity, energy and spirit appear to prevail amongst the Turks, and their prospects are quite cheerful. But unless it could be assumed that the lately despised Turkey is sufficient, single-handed, to repel a succession of Russian armies, one is forced to the conclusion that the battle will not be fought in the open field, but in the secrecy of cabinets, and by the arms of diplomacy.

There is very little ground on which to rest the hope that Turkey will be thoroughly sustained in this hidden battle-field. There is a growing belief in the existence of royal complicity and court intrigue; and that the most potent personal influences are brought to bear upon the British ministers. King Leopold, who has just hung his dynasty upon the arm of the Austrian, has been here; his son is still here. Austria is Russian,—and so far as Leopold is Austrian he too must be Russian, and he is influential at the British court. Then the "neutral" King of Prussia personally is intimately Russian, as the brother-in-law of the Czar. Then the English court is by personal sympathy Orleanist. This, manifestly, is calculated to prevent cordial co-operation with the French ruler, and is likely to create distrust. Hence the talk of efforts made by the King of Prussia to procure an armistice; hence, too, the constant suggestion of a London conference; hence, throughout, the forbearance, even to humiliation, toward Russia. All these considerations and facts seem to point to the conclusion, that the great occasion will not be taken to check and repel Russia, but that the policy will be to spare that arrogant power. It is believed that the Bourbon princes are taking part in these intrigues, burying themselves with the Turkish question in order to destroy the alliance between the English government and the French ruler. The long talked of "fusion" between the elder Bourbons and the Orleans branch has positively been accomplished. The children Duke de Bordeaux has been visited at Trosdof by the Duke de Nemours, and the visit has been returned. So, by mutual consent of these "illustrious" branches of the rotten old stem, France and the French are in due course, and by right divine, to become the inheritance of the young Count de Paris. Alas, poor France, with Bourbons and Bonapartes!

Withal continental royalty is in a precarious plight. Here is the Queen of Portugal suddenly removed, after a life of political ingratitude, leaving Portugal without that constitutional system which was the condition of her establishment on the throne; leaving Portugal to the Regency of a deservedly unpopular prince, who, not long since, was deserted by the army, at the head of which he placed himself to crush the movement under Saldanha; then there is the unhappy, ill-trained, and ill-used Queen of Spain, in a situation at once painful and precarious, and emulating the vices of her abominable mother; her throne, too, was to have been a constitutional throne, and the best blood of Spain was shed in order to erect it for her. The young Emperor of Austria is beset by pecuniary as well as by political embarrassments. The Rothschilds, who have long bolstered up their bankrupt government, now draw back. It would be a hopeful sign if these loan-mongers were forced to conclude that they could not secure the past by new advances: honest men may yet be called to the duty of repudiating these imperial obligations. This Emperor is thus hampered on every side. Russia beckons him on, but he scarcely dares move, his exchequer is empty, and his movements would be watched to good purpose by Hungary on the one hand and by Italy and France on the other.

Well may European diplomatists, the agents not of nations but of dynasties, attempt to enforce peace,—if they would enforce it upon Russia they might be forgiven; but this evidently is not their aim.

The struggle is not ended in Piedmont. The Senate has not acted in good faith toward the ministry. It has obstructed and delayed wholesome measures. And finally, by a secret vote contrary to an open decision, threw out an important financial measure. The ministry has decided to appeal to the country. Ratazzi, the minister of Justice, has given great offense to the priests and their party; he has touched the tenderest point of the "spiritual" body, by requiring from churchwardens a return of their cures' incomes. This measure is an execution of the royal decree of Sept. 6, by which it is ordered that the State salary of 500 francs shall no longer be paid to cures who have an income of 1,000 francs. Many of the clergy do not reply at all; others, instead of returning their incomes, abuse the minister. It is said that should the opposition prove general, the government will withhold the grant altogether until the poorer cures come in and make their claim.

A letter from Frieburgh, dated 15th Nov., affords an illustration of the working of Church and State in Germany, and of the resolute purpose of the clergy to dominate over Church and State:

"During the celebration of morning mass to-day, the excommunication of the Superior Ecclesiastical Catholic Council and of Governor Burger was proclaimed. The Vicar Kuhn also proclaimed the excommunication, was immediately afterwards arrested and conveyed to prison. The co-operate Eischer, of the parish of St. Martin, who had accepted the curacy of Uriofa from the archbishop, has been condemned to a fine."

A VOICE FROM HUNGARY.

The *Daily News* has a long and very animated letter from Pesth, under date, 14th Nov. It reads somewhat as if written by an American citizen well acquainted with the East and with the Turk, and inspired with the warmest sentiments of freedom. A single paragraph is extracted:

"Thanks to the geography of the world, shall I say? —nay! thanks to the great God of Liberty, that a wide ocean rolls between my fatherland and the Mediterranean Sea! But the danger to the peace and progress of the world, threatened by him who surpasses the Madman of Sweden,—

(Think nothing gained while aught remains, he cries, And all be mine beneath the Polar skies,)

—is now so great, that I would my voice were louder than a thousand brazen trumpets, that it might cross even the broad Atlantic, and arouse the young western Anglo-Saxon and vigorous giant from his false security. If the Russian armies in Constantinople, the day will come when America even must fight him there. 'Tis useless to disguise this truth. This war is aimed against the 'Little Island,' against our own dear glorious mother, and the 24 of December is Louis Bonaparte. During the war of an earthly would-be demi-god against the liberties of the Liliputian world. For the governments of England and France, hitherto (if we know the truth), have acted like the great rulers of Lilliput. And now the only way in which permanent peace, for mankind and centuries, can be secured, is by the prompt, energetic, downright declaration of war against him who knows himself to be all in the wrong. He never receded one step—he never yielded anything but to force. Turkey will never, can never, raise such an army again. That army now disbanded would be her ruin; for death, evil war, misery diminished, will accompany its fiery, furious, discontented homeward march. Punish the great world robber now. He never yielded anything—grant him nothing. No more dilly-dallying. Drive him back defeated, disgraced, foiled at every step, at every moment."

There was a great meeting at Glasgow on the 23d in favor of Turkey. 3,000 persons were present, and the feeling was enthusiastic. Kossuth was invited but did not attend. He addressed a long and eloquent letter to the meeting.

The disorganization of labor in parts of Lancashire continues. The subject is discussed with great fairness by the press; but in its totality appears to be almost beyond human grasp. The working men have promulged the idea of a labor parliament. Some of the masters appear either to be a little vindictive, or else to feel that it is a serious crisis demanding resolution and energy. They talk of reductions rather than advances. The working men's committee at Preston receive in contributions, over ten thousand dollars weekly, for distribution among the unemployed.

SOCIAL PROGRESS.

Lord Shaftesbury, who never rests, has visited Manchester, and has presented the example of the great cotton city to all municipal and corporate authorities for imitation. He was delighted with the great public improvements effected. "Vast thoroughfares are opened in many parts, the streets, courts, and alleys are regularly cleansed, pavements are almost everywhere laid down, the smoke nuisance is in the rapid course of abatement, public drains and sewers are constructed, the cesspools that remain, will, I hope, be speedily removed, and an abundant supply of good and soft water is so admirably distributed, that, for the present time, the smallest tenement will enjoy an unlimited quantity at an almost nominal price. The benefits to the mass of the people are quite incalculable.—I am, sir, your obedient servant."

The Earl also visited a noble establishment,—the Manchester Industrial and Ragged School, he

"carefully inspected the work-rooms, schools, printing office, &c., and conversed with some of the children for some time with the following result:—He found that the night seemed to be much struck with the healthy and comfortable appearance of the children, and the general arrangement of the establishment. The visit occupied about an hour and was concluded by a most appropriate address to the assembled school, in which he kindly spoke with great feeling and affection, and was vociferously cheered by the children. On his departure his lordship left the following remarks in the visitor's book: 'Extremely delighted by the appearance and manner of the children, by the manifest care and discipline exercised in the school, by the locality in which it is situated, and by all that I saw and heard, I heartily desire that many such schools be established here and elsewhere.—SHAFTESBURY.'"

Manchester, if first, is not alone in these good works. AGRICOLA.

CONGRESS.

Both Houses have chosen Methodists, Mr. Slicer, of Baltimore, and Mr. Milburn, the blind preacher of Alabama. The rule which requires the chaplains to be of different denominations is evaded by the fact that, while both are from slaveholding states, one holds his ecclesiastical connection with the Southern Conference. One member of the House voted for Antoinette Brown.

One day was spent, according to custom, in commemorating the death of Vice President King: eloquent eulogiums being pronounced by Senators Hunter, Cass, Everett, Douglass and Clayton.

The House elected Gen. Armstrong, the editor of the *Union

Editors' Table.

NOTES, CRITICAL, ILLUSTRATIVE AND PRACTICAL, ON THE BOOK OF DANIEL, with an Introductory Dissertation. By Albert Barnes. New York: Leavitt & Allen, 27 Day-street. 1854.

This is the latest commentary from the pen of Mr. Barnes, and in some respects the most valuable of all his Notes. It is in a great measure free from the redundancies that somewhat encumbered the first edition of the notes on Isaiah, and it exhibits throughout the most patient study, and the most careful and elaborate arranging of the materials derived from criticism, from monuments and from history, for the elucidation of this Prophet.

As in the Notes on the Revelation, Mr. Barnes abstains from all theoretical and speculative interpretations of prophecy, but brings together a vast amount of historical reading, well-digested, to throw light upon prophecy already fulfilled, and to show the convergence of all great events in the past toward the consummation of the Redeemer's kingdom. As a condensed history of the great empires of the world in their relations to the underlying scheme of Divine Providence for the renovation of mankind, the work is exceedingly rich and valuable.

The summary of the history of the Papacy and of the views of interpreters respecting this power, is the most complete that we remember to have seen. Just where most interpreters of prophecy have failed, Mr. Barnes has succeeded, in the quality of judiciousness, and in the faculty of extracting from the text spiritual nutriment and motives to faith and holiness, without perplexing the mind with unprofitable calculations of times and seasons. The volume is full of life and hope, and is well fitted to strengthen the faith and to animate the zeal of all who love the kingdom of our Lord. It should be read in close connection with the commentary on the Revelation.

We regret that for the sake of uniformity with preceding volumes, the notes are printed in a type that is trying to the eyes.

THE HOMES OF THE NEW WORLD; Impressions of America. By Frederika Bremer. Translated by Mary Howitt. In two volumes. New York: Harper & Brothers. 1853.

This is a book to be 'dipped into'—to use an uncouth phrase, the necessity for which is making a home for it among better-bred expressions—rather than to be read; to be taken in draughts, and at intervals, rather than consecutively and altogether. It is large, and easy; of rather loose texture, not fine-grained and polished; yet quick with enthusiasm, genial in sentiment, and often very vivid and graphic in description. An intelligent English lady sent not long since in our hearing that everything in this country seemed to her immensely large; the rivers were 'large'; the lakes, the mountains, the forests, even the railroads and canals, all were 'large'; expanse was the feature that most impressed her, and she could not get used to it; Niagara itself was not so much grand to her, or beautiful, as monstrously 'large'; and the only place where she had really enjoyed herself, in the course of quite extensive travels in the country, was Trenton Falls. There everything was lovely, picturesque, rewarding, and yet all within an easy compass. She would like to transfer Trenton Falls to England; but the rest might remain here.

The same quality of 'largeness' seems to have acted expansively on Miss Bremer's thoughts, till her letters cover a vast superficial area, and reading her volumes through in order is like traveling over a seventy-mile prairie. It is easy going, everywhere: but much the same thing in one place as in another; a great expanse of verdurous and prolific growth, with flowers in it, and aromatic shrubs, and the stars nightly overhead. But there is no mountain in it; no climax of interest; no one eminent and distinguished point of view, from which the whole landscape becomes evident in its relations, and where the traveler may climb and rest, being satisfied with looking. Nor is the pruning and planning hand of the landscape-gardener very evident in it.—At the same time the thoughts about this country presented by the delightful Swedish authoress have a general justness and truthfulness that are somewhat remarkable. They show her to have had intercourse with the most refined and large-minded circles of our society, and also to have been no intelligently and cordially receptive of impressions as to gather and appreciate very fully the spirit of the land, and of our eager years. The book is pervaded by liveliness and sensibility. It is fresh and characteristic, and in the absence of any more careful work from her rapid pen will interest many anew in its author.

FAMILIAR SKETCHES OF SCULPTURE AND SCULPTORS. By the "Author of Three Experiments in Living," "Sketches of the Lives of the Old Painters." In two volumes. Boston: Crosby, Nichols & Co. 1854.

Whatever tends to make the American public familiar with the history of Art and with the principles of criticism, in the various branches and schools of Art, is to be welcomed as a most desirable addition to the materials of Western civilization. We have as yet few specimens of sculpture—the product of native talent—that will at all compare with the works of eminent sculptors abroad,—much less with the great models of ancient art. The Laocoon in the Vatican, and the Dying Gladiator in the Museum of the Capitol at Rome, convey an impression of the power of thought and of feeling over dumb marble that one could not have imagined possible but for the actual sight of it. We cannot have in this changeable climate, and in this young and republican country with its equal distribution of wealth, and its utilitarian habits, any such profusion of art as is seen in the great cities of Continental Europe; nor do we desire to see the painting, the statuary, or even the architecture of European cities, reproduced in all points, in the United States. But a genuine taste for art would be a valuable element in the development of the social state in America, and any good contribution either to art itself, or to the history and the criticism of art, is on this account to be welcomed and prized.

In the volume before us, Mrs. Lee has made a good beginning with respect to the history of sculpture and sculptors. She has thrown together in an attractive form a large amount of information, which is only to be found elsewhere scattered through numerous and costly volumes; and the reading of these agreeable sketches must incite many to the study of the higher forms of art. We regret that in the department of criticism the work is so incomplete. There is needed for sculpture something in the vein of *Kugler's Hand Book of Painting*. We are sorry also to find the work marred by several inaccuracies; for example:

"The Rosetta river, near the Nile, where it was found, has given its name to the stone." It will be news to the Geographical Society that there is a Rosetta river. There is a branch of the Nile bearing the name Rosetta, which empties at the port of Rosetta 40 miles E. of Alexandria.

The following sentence is a specimen both of incorrect grammar and of the anti-climax:

"The *sculpture* of Michael Angelo *is* to be seen at Rome and Florence. No traveler can enter either of those places and neglect the opportunity of viewing *them*. (What?—the *places* or the sculptures?) The first impression received from them is astonishment; no one thinks of beauty. His Night and Day may be seen at the Boston Athenæum, in plaster casts."

What a descent from the Moses and the David of Michael Angelo upon the theater of his triumphs, to plaster casts in the Boston Athenæum. A different collocation of sentences, and a better choice of words, would often greatly improve the book. We hint at these blemishes because they can easily be corrected in another edition.

THE DESERTED BRIDE, AND OTHER PRODUCTIONS. By George P. Morris. New York: Charles Scribner, 145 Nassau-street. 1853.

The finest vellum paper, the most clear and delicate imprint, with engravings highly finished by Jones and Burt, from designs by Darley and Weir, combine their charms in this beautiful volume to give to the popular songs and poems of General Morris a handsome outfit. They have been sung at so many pianos through the land, by glad and gay voices, or by voices suffused with that shadowy tenderness which befits not a few of them, that our words of comment are quite anticipated. It is like advising New Yorkers to drink Croton water, to suggest to lovers that they make this volume the vehicle of their vows, or to friends that they mirror the smiles of their friends on its crystal fairness. It will have 'a run' of course, (again like the Croton); and so of right it should. For no page in it, that we have turned, is stained with anything indelicate or unmanly, and some of the songs breathe a true religious tone; while in general aptness, finish, facility, and rythmical success, no similar volume published among us has shown itself superior.

A portrait of the author, prefixed to the volume, shows him gallant, frank, and kindly humored, and fitly introduces to the reader the airy children of his brain.

LIFE OF ISAAC T. HOPPER. By L. Maria Child. Boston: J. P. Jewett & Co. 1853.

No man, perhaps, was more widely known or more generally esteemed in the city of New York at the time of his death than Isaac T. Hopper. He was known to all classes; to the very rich, and the very poor, and to multitudes between them; to the clergy, and the benevolent and pious among the laity, and to the felons in the Tombs, and the miserable outcasts in our hospitals and asylums. And whoever knew Mr. Hopper could not do otherwise than respect him; for his steadfast integrity; for his imperturbable courage; for his deep, genuine, and kindly humor; for his ardent philanthropy, as manifested especially toward the criminal and the slave; for the rare sagacity, the intuitive judgment, the ready and accurate wit, which he brought to the consideration of any question and the mastery of any difficulty; for his promptness, energy, frankness, resolution. His image will ever remain before us, as we last saw and talked with him in our own study, a few months before his death, as presenting the model of a kind, active, intrepid, sagacious patriarch, who had lived long enough to gather wisdom from the experience and observation of fourscore full years, but not long enough to outlive one kindly sentiment, or one heroic and generous purpose. A good and true man, endowed with great executive ability, and devoted to humane action, he has passed away, and no one succeeds him in his especial place.

Mrs. Child's memoir is a graphic and faithful portrait of the man; and in its narrative of the stirring and trying incidents of his pacific and humble Quaker-life has the interest of a romance. No child will take it up without reading it through. No adult will ponder aright its affluent and beautiful examples of charity, without a new impression of the goodness and greatness of philanthropic virtue.

THE FLOWER OF THE FAMILY; A Book for Girls. By the Author of Little Susy's Six Birth Days. New York: Anson D. F. Randolph, 683 Broadway. 1854.

This very pleasant writer, who has lately been introduced to us through Mr. Randolph, excels in the delineation of home-life. Her pictures of the family are simple and natural, yet always sprightly and graphic. This volume is the history of a poor but respectable family, struggling with debt and with care—the father always depending with business perplexities, the mother always uncomplaining under her heavier domestic trials. The characters of the children are developed so as to afford good lessons to other children of poverty. The story is one of great interest and beauty.

THE BOOK OF FABLES. Selections from Æsop and other Authors, explained and adapted to Popular Use. New York: Robert B. Collins 1854.

In this volume we have a choice selection of fables, with interpretations and applications that make their point more easily apparent to young readers. The fable, when skillfully used, is a very pleasing and striking method of instruction: and as here presented, will be found rich in entertainment for the family circle. The book is profusely illustrated.

MEMOIR OF PIERRE TOUSSAINT, Born a Slave in St. Domingo. By Mrs. H. F. Lee. Boston: Crosby, Nichols & Co.

Mrs. Lee has rendered a good service to the cause of humanity by the unpretending and faithful memoir of an emancipated negro, who by his own exertions rose to intelligence and competence, and was a living witness that our God is no respecter of persons. The calumny upon the Creator implied in the denial to the negro of manhood, and of the capacity of self-improvement, is thoroughly refuted by this simple biography. It is written in an engaging style

THE INVALID'S OWN BOOK; A Collection of Recipes from various Books and various countries. By the Honorable Lady Cust. New York: D. Appleton & Co. 1853.

These recipes are well chosen, and they present such an array of niceties that we are reminded of our childish wishes to be sick for the sake of the "goodies" that a tender mother or a sympathizing aunt would then bestow upon us. Such a book, wisely used, will be a means of preserving health, as well as of alleviating sickness.

THE ILLUSTRATED BOOK OF SONGS FOR CHILDREN. New York, Evans & Brittan, 697 Broadway. 1854.

Here we have it; songs, music, pictures, all done up in the nicest binding, and made in every way attractive to young eyes. If you would have your house ring night and morning with merry music, put this book into the hands of your juvenile choir.

For the Independent.

BE CONSTANT in your attendances upon public worship. Such is the sentiment I would wish to impress upon the mind of every one who may read these lines. Said my pastor some time since to some of his young parishioners, "I love to think when writing a sermon that such, and such, and such a one will be present to hear this sermon, and in writing it, knowing that they are always in their seats if well, I seem to be addressing them in particular." Reader, see that *your* pastor when he is writing his sermons may feel assured that *you* will be in *your* place in the sanctuary to hear them preached.

BOSTON, Dec. 5, 1853. S. H. E.

A PASSAGE FROM CALVIN,

Illustrated by an extract from the ancient apologist Arnobius, who wrote, about A D. 303, "seven books against the [heathen] nations"; translated for The Independent by W. H.

"If angels were desirous to offer a satisfaction to God [*i.e.* for man] it would be unavailing, because they have not been *appointed* to it. This was peculiar to the man Christ." Calvin had just before observed that "justification depends not upon the dignity of any creature, [*i.e.* offering it,] but upon the *appointment* of God." (Institutes, Book 3, Ch. 11, Sec. 12)

In the second book of Arnobius, 65th section, the author introduces a heathen objector asking this question: "Unless I become a Christian, then, I shall not be able to have the hope of salvation?" To which the apologist replies: "It is so as thou thyself propoundest. For the functions of giving salvation and of conferring on souls what is suitable to be granted and necessary to be applied to them, he alone [Christ] has had enjoined on, and yielded to, him by God the Father, remote and interior causes thus determining. For as certain gods among you have certain tutelages, licensures, authorities, neither do you ask from any one of them what does not belong to his authority or licensure, so it is the pontificate [*i.e.* high-priesthood] of Christ alone to give salvation to souls and put on them the spirit of perpetuity. For if you believe that Father Bacchus can give a vintage, and cannot medicine, if Ceres fruits, if Esculapius health, if Neptune one thing, Juno another, Fortuna, Mercury, Vulcan, that each are the givers of certain and individual things, you ought necessarily to accept from us that souls can receive power of life and of safety from none but him whom the King Most High has placed over this duty and office. This the omnipotent Emperor has willed to be the way of salvation, this, so to speak, the door; through him alone is the ingress to light, neither is it granted otherwise, either to creep in or invade, all other avenues being closed and fortified by an impregnable defense."

For the Independent.

TEXTUAL SONGS.—No. IV.

"In thoughts from the visions of the night." Job 4 : 14.

I.

In the watches of the night,
When slumber's gentle rod
Bows the multitudes of earth,
There are whisperings of God—
Of his majesty and might,
Of his glory and his grace—
To the wicked full of dread,
To the good a hiding-place.

II.

In the watches of the night,
When the busy world is still,
There come whisperings of death,
Like a spell upon the will.
Then on solemn themes the thoughts
Through their inner chambers roam,
On the coffin and the bier—
On the dark and narrow home.

III.

In the watches of the night,
When no eye can pierce the gloom,
There are whisperings within
Of the life beyond the tomb:
Of its boundlessness of joy,
Or infinitude of woe,
As its ceaseless tides of years
Through unnumbered ages flow.

IV.

O, the watches of the night,
How replete with wisdom they!
Then the day-dreams of the soul
Flit like mists before the day.
Truth and conscience reign supreme
In the wakeful midnight hour;
Erring moral! heed their voice,
Or at length thou'lt feel their power.

E. W. B. CANNING.

STOCKBRIDGE, MASS., NOV., 1853.

SHETLAND PONIES.—The demand for these hardy little animals has been on the increase for several years, and the prices in consequence has been materially advanced. One dealer has taken about four hundred annually from off the Shetland Islands for the past five years, and the total number yearly exported may be estimated as one thousand. Taking the average price at five pounds, there is brought into these distant isles for ponies alone at least five thousand pounds per annum, and nearly all this may be set down as the result of steam communication with Lerwick. Though we name five pounds as the average, there are but few good animals now to be had under seven pounds, and eight pounds, and ten pounds are frequently paid for handsome beasts. It is not as riding ponies that so many of them leave the islands, but to supply the demand at the coal mines of England. Every coal mine, ever since female mining was abolished, requires the services of a number of ponies, and though the transition might be looked upon as severe and sudden one to the poor pony which is carried from its heather hills to be employed in darkness in a coal-pit, the little hardy Shetlander thrives in it amazingly.—*John O'Groat's Journal.*

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